

thousand means of protecting (Ms
 Votaries), in-
 creased in Yigour,
 3, He who is victorious over Ms
 enemies, who is
 spread through the dewy (firmament),
 the root of
 happiness, who is exhilarated Tby the
JSoma juice, —
 him I invoke, the most "bountiful
 INDRA, along
 with learned priests, with a mind
 disposed to pious
 adoration ; for he is the bestower of
 abundant food :
 4, That INDRA whom, in heaven, the
 libations
 sprinkled on the sacred grass
 replenish, as the
 l^ndred rivers, hastening to it, fill the
 ocean : that
 INDIRA whom the MAETJTS, the driers up of
 moisture,
 who are unobstructed, and of
 undistorted forms,
 attended, as auxiliaries, at the death of
 TKHRA.

5* His allies, exhilarated (by libations),
 preceded
 him, warring against the withholder of
 the rain ; as
 rivers rush down declivities. I^RA,
 animated by
 the sacrificial food, broke through the
 defences of
 BALA, as- did TBITA, through the coverings
 (of the
 well).^a

^a The text has only *-paridhir tva tritah* ; and
tritah may
 triple or threefold ; making the phrase, " as through
 triple cover-
 ings," or defences; whence Rosen has *eustodes*
velidi *a* *tribm*
partib'us constitutes. M. Langlois is more correct, in

considering

**Tritab* as a proper name; but it may be doubted if
lie has a authority
for rendering it by *Soma-ḡ — ou la libation qiiifrend le*
mm de Trita, —
or for the additional circumstances he narrates.
The legend told
by the Scholiast, and confirmed by other passages
of the test, as
well as by the version of the story found in the
Niti-manjari, is
wholly different. *Elcata*, *Didta*, and *Tritd* were
three men pro-
duced in water, by *Agni*, for the purpose of
removing or rubbing
off the reliques of an oblation of clarified butter, the
proper func-